

8. May the swift-moving universal. Q-ods₂ the. shedders of rain, come to the liation; as the'solar rays eome[^] diligently, to the days.
9. May the universal Gfods₃ who are exempt from decay₃ omniscient,* devoid of maliee₂ and be&rers (of riches), accept the sacrifice,
10. May SAEASWATI/ the purifier, the bestower of food, the recompense! of worship with wealth, be attracted, by our offered viands, to our rite.
11. SARASWATI, the inspirer of those who delight • in truth, the instructress of the right-minded, has accepted our sacrifice.
12. SAEASWAT^fc makes manifest, by her acts, a .mighty river, and (in her own form,) enlightens all understandings.
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^a The original word is uncommon, *ehimdyasali**
 The Scholiast explains it "by those who have obtained knowledge universally (*sarvato rydfltaprajndli*). Or it may refer, *Sdyana* states, to a legend, in which the *Ptsuxidevas* addressed the *A.gni* *Sauchika*,—who had gone into the water,—saying, *eki*, come, *md* *ydszh*, do not go away; from whence they derived the appellation *efitmdydsah*.

It is more than probable that the origin and import of the term were forgotten when *Say ana* wrote.

¹⁵ *Saraswati* is₂ here, as elsewhere, the *Vat/dc-vatd*, divinity of speech: other attributes are alluded to in, the

text j the three
stanzas forming a *tricka*, to be repeated at her -
worship.

^c *Sarasizaii* is here identified with the river so
named.